and he must take ten spoonfuls of soup. Similarly, he will eat a spoonful for each child wished for. As to the other wishes, wealth, strength, courage, esteem, etc., these necessitate eating all that is left in the pot. This large quantity of soup signifies that the wish made is for an immeasurable amount of whatever is desired.

The night following the ceremony of akaga, the bivur of the beyem who have been present leave the bodies of their possessors in order to hold an invisible meeting called ngwel. This is the only time that the ngwel does not have a completely malevolent action, since otherwise the bivur never meet except to do evil. The ngwel which follows the akaga confirms the wishes made for the child and promises to protect his evur until it is strong enough; in fact, the evur grows with the child and does not reach its full vitality until the child is an adult. The ngwel [70] also shows the new member what part of the body he must remove from the person he will later sacrifice, in order to make a fetish. This sacrifice is made in gratitude to the bivur who concerned themselves with him during the akaga.

Every time an evur leaves the body for a ngwel, it is injured and fatigued, and can only be restored with human blood. After the ngwel, which follows the akaga, the bivur who have taken part in this weakened state and, when they have finished attending to the wishes made for the child, they ask the evur of the person who invited them to point out the victim they must eat for their recovery. An old man of the paternal or maternal family is usually designated for this purpose. Lacking such a person, the nem who bestowed the evur may sacrifice himself. If he does not consent, the assembled bivur place a prohibition (*eki*) on the child. *For example, if ten wives have been wishes for* him, he is forbidden on pain of death to take an eleventh; or else he is forbidden, always on pain of death, to eat certain foods or to do, or allow such and such a thing to be done. When the prohibition is of little importance, death in case of infraction may be replaced by the good evur transforming into an evil one.

Respect for the prohibitions and faith in their power is so firmly fixed in the minds of all the Pahouins that one who has violated a prohibition of akaga is sure to die, and without external intervention.

A Protestant missionary of the Samkita station cited to us the case of a twelve-year-old child, a boarding pupil of the mission, who was

forbidden by akaga to eat manioc. He had never eaten any and had lived on bananas. One evening he cooked his bananas in a pot which had been used by other pupils, without having taken the precaution of washing it. During the night he learned that before he had used it, manioc had been cooked in it. Thinking that his bananas might thus have been contaminated by the remains of manioc caught on the edges of the pot and that he had broken his eki, he died in a few hours with horrible suffering, as none of the cares lavished on him was able to alleviate his condition. It is to be noted that none of the children who had eaten the manioc cooked in the pot was ill, and that the one who died was in excellent health up to the moment when he learned that he had broken his eki.

The same missionary also cited to us the case of a woman of the Ngone village, near the station, who had as eki not to be hit on the back. A district guard supervising the work of brush clearance in the village and seeing that she was not working hard enough, gave her a very light tap on the shoulder blade. Immediately the woman started rolling on the ground. She was carried in terror to the mission, eyes rolling, foam at the mouth, muscles contracted, and unable to utter [71] a sound. The missionary, believing this to be an epileptic seizure, tried in vain by every possible means to quiet her. Later when he had heard the story and learned that he was in the presence of a Protestant Christian woman, he explained to her that since she was a Christian the bivur could no longer have power over her, and in any case, if she believed them to be strong enough to make her die, she would not fail to go to hell after death. Was this fear of hell stronger than the ancestral one of the bivur? After long religious exhortations by the missionary, the woman returned to her normal condition.

In order to avoid the eki, the child may give a part of his body to the bivur. At the place where the removal has been performed -- invisible because performed by spirits -- an incurable wound is incurred. But usually, if it is a boy, he gives his testicles to the bivur, who take them and eat them. Only their image remains on the child, and it is this image which everyone takes for reality. In this case the bivur predict for him an accumulation of wealth when this image of the testicles swells.

When the child for whom the bivur worked in the ngwel after the akaga has become a man, and some of the wishes that were made have

776 The evil evur concerns itself only with eating people in the course of the ngwel and with waging war against the good bivur. It is almost always the evil evur which is the victor.

(3) Activities of the evur. The manifestations of the evur are many, and itis the evur which acts in everything instead of, and in place of, its owner.

It is essential for one who wishes to be a practitioner to have an evur. Moreover, this profession is assigned to a child, should the occasion arise, at the time of the ceremony of akaġa.

Except in the case of an activity favorable to its owner, or at the time of the akaġa, the evur is always malevolent. The only aim of the ngwel meetings is to assure the life of the bivur through the death of the persons whom they eat.

776 When the good evur of a nem has worked in full daylight for its
155 owner, the latter falls ill at the same time as his evur. He can be
924 treated only with a thick medication made of water, a cooked egg, and crushed leaves of ebele beyem. Ebele beyem is the name of a poisonous vine whose leaves and blossoms resemble those of the sweet potato.

776 The malevolent activity of the evur is always manifested in a death.
761 It may also be the cause of abortion, or the death of a newborn the moment it sees daylight.

776 The evur also allows its possessor to change himself into an animal.
762 For example, a man who wishes to die causes his evur to go out and
158 take the form of an animal (usually a black antelope, nzip, or a red antelope, nkoġ), and to walk at the edge of the village. The animal is noticed at once by the inhabitants who hunt and kill it. The evur then immediately returns to the man who sent it, and it is the man who is killed instead of the animal. The transformation is simultaneous with the blow which causes death, and it is the man, transported by his evur, who is found dead at the spot where the animal fell. [73]

776 An example of this faculty of transformation was reported to us in
158 March, 1934. Two hunters landed on a small island in Lake Mangueigne to hunt a monkey which they had seen in a tree. They separated at the landing spot, after having decided that each should go around the island from his side. One of them saw a large black antelope in the thickets, fired, and when he drew near found his comrade riddled with shot, gasping his last and dying shortly afterwards. The inhabitants of the neighboring village, aroused by the cries, arrived in time to hear

the victim exonerate the murderer, admitting that what happened was his own fault and that he had changed himself into an antelope so as not to frighten the hunted monkey. Not for an instant did the Pahouin of the district dream of doubting the truth of the story, and each recalled the exploits of the dead man who, thanks to his ability to change himself, had several times lived among gorillas and panthers, whose young he had brought back as proof of his double existence.

In September, 1933, in the village of Ebabara on the Abanga, a woman, Ningone Obame, told us how her husband, Obiang Abugo, transformed into an elephant, killed her little daughter: One day she saw Obiang come into the hut in the form of a bird, and he asked her to give him the little girl to look after him. Ningone refused. To punish her, Obiang caused her to have an abscess on her breast. A few days after this, she went fishing in a side channel of the river, Obiang staying in camp with the child. Suddenly Ningone felt her head get heavy and her heart beat fast. She was frightened and returned to the camp where she found her husband lying asleep. The little daughter was not there. Ningone went out, called her, and suddenly saw her dead, trampled by Obiang in the shape of an elephant. At this point Obiang, the elephant, promised to give her a boy in place of the little girl. Ningone went back to the camp. Obiang was still lying down and continued to sleep. She waked him up and accused him of the death of her daughter. Obiang did not deny it and said he had to kill her so that his own evur would not die. Nevertheless, he died two or three days afterwards.

Ningone told us this story in the presence of all the inhabitants of the village and numerous listeners from neighboring villages, all of whom considered the incident normal and only discussed the question of whether, because of the crime committed by Obiang's evur, Ningone should, or should not, pay back the dowry to her dead husband's family.

(4) Protection against the bivur. In spite of all the acknowledged power of the evur, the Pahouin seek to protect themselves against it. For this there is an essential fetish called mvul, or byan bivur. Upon the death of a person suspected of having had an evur which fed upon human blood, the abdomen of the corpse is opened and a search is made for the evur. [74] This, it seems, is like a crab; it has a small mouth with little teeth; its claws form long veins that go into every part of the body. Once the evur is found, its belly is opened, and if it